

# Iniunctions

geuen by the Queenes  
Maiestie.

Anno Domini. 1559.

The first yere of the raigne  
of our Soueraigne La-  
dy Queene Eliza-  
beth.

Cum privilegio Regie  
Maestatis.



# ¶ Injunctions geuen by the Queenes Maiestie, as well to the Cleargie as to the Lai- tie of this Realme.



**I**n the Queenes most  
royall Maiestie, by the  
advice of her most ho-  
norable counsaile, in-  
tending & aduance-  
ment of the true hono-  
r of almighty God, the  
suppression of supersti-  
tion through all her  
highnesse Realme and  
dominions, & to plant  
true religio, to the ex-  
tirpation of all hypo-  
cricie, enuinitie, and

abuses (as to her due tie appertayneth) doth minister vnto  
her louing subiectes these godly Injunctions hereafter folo-  
wyng. All whiche Injunctions, her highnesse wylleth and  
commaundeth her louing subiectes obediently to receaue,  
and truly to obserue and keepe, every man in theyr  
offices, degrees, and states, as they wyll  
auoyde her highnesse displeasure,  
and the paynes of the  
same hereafter  
expreseth.

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The first is, That all  
Deanes, Archdeacons, <sup>Usurped</sup>  
Parsons, Vicars, and <sup>and forrayne</sup>  
all other Ecclesiasticall <sup>auctoritie,</sup>  
persons, shall faithfully  
keepe and obserue,  
as farre as in them  
may lye, shall cause to  
be obserued and kept of  
other, all and singular  
lawes and statutes

made for the restoring to the Crowne the an-  
cient iurisdiction ouer the state Ecclesiasticall,  
and abolishing of all forrayne power repug-  
nant to the same. And furthermore all Ec-  
clesiasticall persons hauyng cure of soule, shall  
to the uttermoste of their witte, knowledge, and  
learnynge, purely, sincerely, and without any co-  
lour or dissimulation, declare, manifest, & open,  
foure tymes euerye yere at the least, in their  
Sermons and other Collations, that all blur-  
ped and forrayne power, hauyng no establish-  
ment nor ground by the lawe of GOD, is for-  
moste iust causes taken away and abolished:  
and that therefore no maner of obedience or  
subiection within her highnesse Realmes and  
dominions, is due vnto any suche forrayne pow-  
er. And that the Queenes power within her  
Realmes and dominions, is the highest power  
vnder God, to whom all men within the same  
Realmes and dominions by Gods lawes owe  
most loyaltye and obedience, asfove and aboue.

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all other powers and potentates in earth.

2 **Images.** Besides this, to thintent that all superstition and hypocrisie crept into diuers mens heartes may banishe away, they shall not set forth or extoll the dignitie of any images, reliques, or myracles, but declaring the abuse of the same, they shall teache that all goodnesse, health, and grace, ought to be both asked and looked for only of god, as of the very aucthour and geuer of the same, and of none other.

3 **A Sermon every moneth.** Item, that they the persons aboue rehearsed, shall preache in their Churches and every other cure they haue, one Sermon every moneth of the yere at the least, wherein they shall purely and sincerely declare the worde of God, and in the same exhort their hearers to the workes of sayth, as mercie and charitie, specially prescribed and commaunded in scripture: and that workes deuised by mans phantasies besides scripture, (as wandring of pilgrimages, setting bp of candels, praying vpon beades, or such lyke superstition) haue not only no promise of rewarde in scripture for doying of them: but contrarywys, great threatninges and maledictions of God, for that they be thinges tending to idolatrie and superstition, which of all other offences God almyghtie doth most detest and abhorre, for that the same diminishe most his honour and glory.

4 **Quarter Sermon or Homilie.** Item, that they the persons aboue rehearsed, shall preach in their owne persons, once in every quarter of the yere at the least, one Sermon, being licenced specially theredinto, as is specified hereafter:



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hereafter : or els shall reade some Homilie prescribed to be bled by the Queenes authoritie, every Sunday at the least, vnilesse some other preacher sufficientely licenced, as hereafter chaunce to come to the parish for the same purpose of preaching.

Item, that every Holyday through the yere, when they haue no sermon, they shall immediately after the Gospell, openly and playnely resite to their parishioners in the pulpit, the Pater noster, the Crede, and the ten commaundementes in englishe, to thintent the people may learne the same by heart, exhorting all parentes and householders to teache their chyldren and seruantes the same, as they are bound by the law of God and conscience to do.

Also that they shall prouide within three monethes next after this visitation, at the charges of the parish, one booke of the whole Bible of the largest volume in englishe : and within one xii. monethes next after the sayde visitation, the Paraphrases of Erasmus also in englishe vppon the Gospelles, and the same set vp in some convenient place within the sayd Church that they haue cure of, where as their parishioners may most commodiously resort vnto the same, and reade the same, out of the time of common seruice. The charges of the Paraphrases shalbe by the Parson or proprietarie and parishioners borne by equall portions. And they shall discourage no man from the readyng of any part of the Bible eyther in Latine or in Englishe, but shall

The Pater
noster,
Crede, and
ten Com-
maundes
mentes.

The Bible  
and Paraphrases.

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rather exhort euery person to reade the same with great humilitie and reuerence, as the verie liuelie worde of God, and the speciall foode of mans soule, whiche all Christian persons are bounde to embrace, beleue, and folowe, yf they looke to be saued: whereby they may the better knowe their duties to God, to their soueraigne Lady the Queene, & their neighbour, euer gently and charitably exhorting them, and in her Maiesties name straightly charging and commaunding them, that in the readyng thereof no man to reason or contende, but quietly to heare the reader.

7  
Hauing  
of alehouses  
by Ecclesi-  
asticall per-  
sons.

Also the sayde Ecclesiasticall persons, shall in no wise at any vnlawfull tyme, nor for any other cause then for their honest necessities, haunte or resort to any Tauerne or Alehouses. And after their meates they shall not geie them selues to dnynging or ryot, spendyng their time idelly by day or by nyght, at dice, cardes, or tables, play-  
ing, or any other vnlawfull game: but at all tymes as they shall haue leasure, they shall heare or reade somewhat of holpe Scripture, or shall occupie them selues with some other honest studie or exercise, and that they alwayes do the thinges which appertayne to honestie, and ende-  
uour to profite the common wealth, hauyng al-  
wayes in mynd that they ought to excell all other in puritie of lyfe, and shoulde be examles to the people to lyue well and Christianly.

8  
Preachers  
not licensed

Also, that they shall admit no man to preache within any their cures, but such as shall appeare  
unto

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into them to be sufficiently licenced thereunto by the Queenes Maiestie, or the Archbishop of Canterbury, or the Archbishop of Yorke, in eyther their prouinces, or the Bysshop of the Diocesse, or by the Queenes Maiesties visitors. And suche as shalbe so licenced, they shall gladly receaue, to declare the worde of God at conuenient tymes, without any resistance or contradiction. And that no other be suffered to preache out of his owne cure or parishe, then such as shalbe licenced, as is aboue expressed.

Also, yf they do or shall knowe any man with-  
in their parishe, or els where, that is a letter of <sup>Letters of</sup>  
the worde of God to be read in Englishe, or sin- <sup>the worde.</sup>  
cerely preached, or of the execution of these the  
Queenes Maiesties Iniunctions, or a sawter of  
any blurped and forrayne power, nowe by the  
lawes of this Realme iustly reiecte and taken <sup>Fancters of</sup>  
away, they shall detect and present the same to <sup>the blurped</sup>  
the Queenes Maiestie, or to her counsaile, or to <sup>power.</sup>  
the Ordinarie, or to the Justice of peace next ad-  
ioyning.

Also, that the Parson, vicar, or Curate, <sup>10</sup>  
and parishioners of euery Parishe within this <sup>a Register.</sup>  
Realme, shall in their Churches and Chappels  
keepe one booke or register, wherein they shal  
wyte the day and yere of euery wedding, Chri-  
stening, and buryall, made within the pa-  
rishe for theyr tyme, and so euery man succea-  
dyng them lyke wyse: and also therein shall  
wyte

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v. 18
T. m. d. l. v.
 wyte every persons name that shalbe so wed-  
 ded, christened, and buryed. And for the safe kee-  
 pyng of the same booke, the parische shalbe  
 bounde to prouide of their common charges,  
 one sure coffer with two lockes and keyes, where-  
 of the one to remaine with the Parson, Vicar,  
 or Curate, and the other with the wardens of  
 every parische Church, or Chappell, wherein  
 the sayde booke shalbe layde by. whiche booke  
 they shal every Sunday take forth, and in the  
 presence of the sayde wardens, or one of them,  
 wyte and recorde in the same all the weddinges,  
 Christeninges, and burialles, made the whole  
 weeke before: and that done, to lay by the booke  
 in the sayde Coffer, as afoze. And for every tyme  
 that the same shalbe omitted, the partie that  
 shalbe in the fault thereof, shall forsayte to the  
 sayde Church: lii. s. iiii. d. to be employed the  
 one halfe to the poore mens boxe of that parische,  
 the other halfe towarde the repayre of the  
 Church.

ii
Distributib
of the four
th part.
 Furthermore, because the goodes of the Chur-  
 che are called the goodes of the poore, and at these  
 dayes nothing is lesse seene then the poore to be  
 sustayned with the same: all Parsons, Vicars,  
 Mentionaries, Prebendaries, and other benefi-  
 ced men within this Deanrie, not beyng resi-  
 dent vpon their benefices, whiche may dispende  
 yerely twentie poundes or aboue, eyther with-  
 in this Deanrie, or els where, shall distribute  
 hereafter among their poore parishioners.

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or other inhabitants there, in the presence of the Churchwardens or some other honest men of the parish, the fourth part of the fruits and revenues of their sayde benefice, lest they be worthily noted of ingratitude, which reseruing so many partes to them selves, can not vouchsafe to impart the fourth portion thereof among the poore people of that parish, that is to fruitefull and profitable vnto them.

And to the intent that learned men may hereafter spring the more for the execution of the premises, every parson, vicar, Clarke, or beneficed man within this Deanry, hauing verily to depende in benefices and other promotions of the Church an hundredth poundes, shall geue in his b. s. bill. d. in exhibition to one scholler in anye of the vniuersities, and soe as many. C. ii. more as he may depende, to so many schollers more shall geue lyke exhibition in the vniuersitie of Oxford or Cambridge, or some gramer schoole, which after they shall be profited in good learning, may be parroners of their parishes, care, and charge, as well in preaching, as other wise in execution of their offices, or may when neede shall be other wise profite the common weale with their counsaile and to please.

And that all proprietares, parsons, vicars, & clarkes, hauing churches, chappels, or manors within this Deanry, shall bestowe hereby hereafter vpon the same manors or chauncelles of their churches, beyng in decay, the fifth part of that their benefices, till they be fully re-

12.  
Exhibition  
for schollers

13.  
The v. part  
for repara-  
tion.

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payed, and shall alwayes keepe and mainteyne in good estate.

14  
Reading of  
the Iniunc-  
tions.

Also that the sayde Parsons, vicars, and Clerkes, shal once every quarter of the yere reade these Iniunctions geuen vnto them, openly and deliberately before all their parishioners, at one tyme, or at two severall tymes in one day, to the intent that both they may be the better admonished of their duetie, and their sayde parishioners the more moued to folow the same for their part.

15  
Payment  
of Tythes.

Also forasmuch as by lawes established, every man is bounde to pay his Tythes: no man shall by colour of duetie omitted by their Curates, deteine their Tythes, & so requite one wrong with another, or be his owne iudge: but shall truely pay the same, as he hath ben accustomed, to theyr Parsons, vicars, and Curates, without any restraint or diminution. And suche lache & default as they can fully finde in their Parsons and Curates, to call for reformation thereof at their Ordinaries and other Superiours, who vppon complaynt and due proofe thereof, shal reforme the same accordingly.

16  
The newe  
Testament  
and Para-  
phrases.

Also that every Parson, vicar, Curate, and Stipendarie Priest, being vnder the degree of a maister of art, shal prouide and haue of his owne within three monethes after this visitation, the newe Testament both in Latine and in englishe, with Paraphrases vppon the same, conferring the one with the other. And the Bishoppes and other Ordinaries by them selues or their officers in their synodes and visitations, shall examine the



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the sayde Ecclesiasticall persons, howe they haue profited in the study of holy Scripture.

Also, that the vice of damnable dyspayre may be clearelye taken away, and that firme beliefe and stedfast hope maye be surely conceaued of all their parishioners beyng in any daunger, they shal learne and haue alwayes in a redynesse suche comfortable places and sentences of Scripture, as do set forth the mercie, benefites, and goodnesse of Almyghtie God towards all penitent and beleuing persons, that they may at all tymes when necessitie shall require, promptly comfort their floche with the liuely worde of God, which is the only stay of mans conscience.

Also, to auoyde all contention and stryfe which heretofore hath risen among the Queenes Maiesties subiectes in sundrye places of her Realmes and dominions, by reason of sonde curtesie, and chalenging of places in procession: and also that they may the more quietlye heare that whiche is sayde or song, to their edifying, they shall not from hencefoorth in any parryshe Church, at any tyme vse any procession about the Church, or Churchyard, or other place, but immediatly before the time of Communion of the Sacrament, the Wyllles with other of the Quier, shall kneele in the middes of the Church, and syng or say playnely and distinctly the Letany which is set forth in Englishe, with all the Suffrages folowynge, to the intent the people may heare & aunswere. And none other procession.

17  
Comfortable  
sentences  
for the  
sicke.

Printed in  
London  
at the  
Printers  
of the  
Court.

18  
to be left.

The Letany.

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Let hearing  
of deuine  
seruice.

Perambu-  
lation of  
Parishes.

cession or Letany to be had or bled, but the sayde Letany in Englishe, adding nothing thereto, but as it is now appoynted. And in Catherdall or Collegiat Churches, the same shalbe done in such places and in suche sort; as our commissioners in our visitation shall appoynt. And in the tyme of the Letany, of the commū prayer, of the Sermon, and when the Priest readeth the scripture to the parishioners, no manner of persons, without a iust and vrgent cause, shall bse any walking in the Church, ne shall depart out of the Church: and all ringyng and knollyng of belles shalbe utterly forborne for that tyme, except one bell in convenient tyme to be rung or knolled before the Sermon. But yet for the re-  
teyning of the perambulation of the Circuites of parishes, they shall once in the yere at the tyme accustomed, with the Curate and the substantial men of the parishes, walke about their parishes as they were accustomed, and at their returne to the Church, make their common prayers.

19

It is provided that the Curate in their said com-  
mon perambulations, bled theretofo: in the  
dayes of Rogations, at certayn convenient pla-  
ces, shall admonishe the people to geue thanks  
to God, in the beholding of Gods benefites, for  
the increase and abundance of his frutes vpon  
the face of the earth, with the saying the. Cith-  
isaline. Benedicite quocumque. &c. of such lyke. At  
which tyme also, the same Minister shall recite the  
these or such sentences. Cursed be he which trait:

2101100

11 25

flarceth

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stateth the boundes and dolles of his neighbour.  
Of such other order of prayers, as shalbe hereafter appoynted.

Item, all the Queenes faithfull and loving subiectes, shall from henceforth celebrate and keepe their holydaye according to Gods holy will and pleasure, that is, in hearing the worde of God read and taught, in private and publique prayers, in knowledging their offences to God, and amending of the same, in reconciling them selves charitably to their neighbours where displeasure hath ben, in oftentimes receiving the Communion of the very body and blood of Christe, in visiting of the poore and sick, in bying all sobernesse and godly consideration: yet notwithstanding, all Parsons, Vicars, and Curates, shall teach and declare unto their parishioners, that they may with a safe and quiet conscience, after their common prayer, in the time of Daniel, labour upon the holy and festiual dayes, and save that thyng whiche God hath sent. And yf for any scrupulositie or grudge of conscience, men shoulde perpetually abstaine from working upon those dayes: that then they shoulde greivously offende and displease God.

Also for as muche as variance and contention is anything that annoys and displeaseth God, and is most contrary to the blessed Communion of the body and blood of our Saviour Christe, Curates shall in no wise admit to the receiving thereof, any of their cure and flocke, whiche be openly

20  
Spendyng  
all the holy  
day.

21  
Open com  
munion to  
be reconcil  
ed openly.

22  
Open com  
munion to  
be reconcil  
ed openly.

21  
Open com  
munion to  
be reconcil  
ed openly.

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known to lyue in sinne notorious without re-  
pentance, or whoso hath maliciously and openly  
contended with his neighbour, butesse the same  
do first charitably and openly reconcile hym selfe  
agayne, remitting all rancour and malice, what  
soeuer controuersie hath ben betweene them.  
And neuerthelesse, their iust titles and ryghtes  
they maye charitably prosecute before suche as  
haue auctoritie to heare the same.

**22.** Also, that they shall instruct and teache in  
their cures, that no man ought obstinately and  
maliciously breake and violate the laudable Ce-  
remonies of the Church, commaunded by pub-  
lique auctoritie to be obserued.

**23.** Also, that they shal take away, utterly extinct  
and destroy all shyrnes, coueryng of shyrnes, all  
tables, candelstiches, trynalltes, and rolles of  
warre, pictures, papyrnges, and all other monu-  
mentes of fained myracles, pylgrimages, idola-  
trie, and superstition, so that there remaine no  
memorie of the same in walles, glasses, windowes,  
or els where within their Churches and houses,  
prefering neuerthelesse or repaying both the  
walles and glasse windowes. And they shall ex-  
hort all their parishioners to do the lyke within  
their seuerall houses.

**24.** And that the Church wardens, at the common  
charge of the parishioners, in euery Church shall  
provide a comely and honest pulpit, to be set in  
a conuenient place within the same, and to be  
there seemely kept, for the preaching of Gods  
worde.

Also,

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Also they shall provide and have within three  
 monethes after this visitation, a strong Chest, <sup>25</sup> with a hole in the upper part thereof, to be pro-  
 vided at the cost and charge of the parish, having <sup>The Chest</sup>  
 three keyes, whereof one shall remaine in the cu-  
 stodie of the Parson, Vicar, or Curate, and the  
 other two in the custody of the Churchwardens,  
 or any other two honest men, to be appointed by  
 the parische from yere to yere. Whiche Chest, you  
 shall set and fasten in a most convenient place,  
 to the intent the parishioners shoulde put into it  
 their oblations and almes for their poore neigh-  
 bours. And the Parson, Vicar, and Curate,  
 shall diligently from tyme to tyme, and specially  
 when men make their Testamentes, call hypon,  
 exhort, and moue their neighbours to conuene  
 and geue, as they may well spare, to the sayde  
 Chest, declaring vnto them, whereas heretofore  
 they haue ben diligent to bestowe muche sub-  
 stance other wyse then God commaunded, vpon  
 pardons, pylgrimages, trentalles, decking of  
 images, offering of Candelles, getting to fry-  
 ers, and vpon other lyke blynde deuotions: they  
 ought at this tyme to be muche more redde to  
 helpe the poore and nedde, knowing that to re-  
 lieue the poore, is a true worshipping of God,  
 required earnestly hypon payne of euerlastyng  
 damnation, and that also whatsoeuer is geuen  
 for their comfort, is geuen to Christ hym selfe,  
 and so is accepted of hym, that he will merci-  
 fully rewarde the same with euerlastyng life.  
 The which almes and deuotion of the people

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The distri-  
bution of  
the almes.

the keepers of the heyres shall at tymes convenient take out of the Chest, and distribute the same in the presence of the whole parishes, or five of them, (to be truly and saythfully deliuered to their most needy neighbours. And if they be provided for: then to the reparation of high wayes here adioyning, or to the poore people of such parishes where, as shalbe thought beste to the sayde keepers of the heyres. And also the money which ysleth of fraternities, Guildes, and other stockes of the Church (except by the Queenes Maiesties authoritie it be otherwise appoynted) shalbe put into the sayde Chest, and converted to the sayde vse. And also the rentes of landes, the profite of cattell and money geuen or bequeathed to Duties and Diriges, or to the finding of Candles, Tapers, and Lampes, shalbe converted to the sayde vse: saving that it shalbe lawfull for them to bestowe part of the sayde profites upon the reparation of the sayde Church if great neede requyre, and where as the parishes is very poore and not able otherwys to repayre the same, shalbe allowed to buye any thing necessarye.

26

Symonie.

Also, to avoide the detestable crime of Symonie; because bying and selling of Benefices is execrable before God: therefore all suche persons as by any Benefices, or come to them by fraude or by force, shalbe deprived of such Benefices, and be made unable at any tyme after to receave any other spiritual promotion. And suche as do sell them, or by any colour do bestowe them for more vile price and profite, shall lose thei right.



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ryght and tytyle of patronage, and presentment  
for that tyme, and the gift thereof for that vaca-  
tion, shall appertayne to the Queenes Maiestie.

Also, because through lacke of preachers in  
many places of the Queenes Realmes and do-  
minions, the people continue in ignorance and  
blindnesse, all Parsons, Vicars, and Curates,  
shal reade in theyr Churches every Sunday, one  
of the Homilies whiche are and shalbe set forth  
for the same purpose by the Queenes authori-  
tie, in such sort as they shalbe appoynted to do in  
the preface of the same.

<sup>27</sup>  
Homilies  
to be read.

Also where as many indiscrete persons do at  
this day uncharitably contemne and abhorre  
Priestes and Ministers of the Church, because  
some of them (hauing small learning) haue of  
long tyme fauoured sonde phantasies rather  
then Gods trueth: yet forasmuche as theyr office  
and function is appoynted of God, the Queenes  
Maiestie wylleth and chargeth all her loving  
subiectes, that from hencefoorth they shall vse  
them charitably and reuerently for theyr office  
and ministracion sake, and specially suche as la-  
bour in the setting forth of Gods holy worde.

<sup>28</sup>  
Contempt  
of ministers

Item, although there be no prohibition by the  
worde of God, nor any example of the primitive  
Church, but that the Priestes and Ministers of  
the Church may lawfully for the aduocying of  
fornication haue an honest and sober wyfe, and  
that for the same purpose the same was by Acte  
of Parliament in the tyme of our deare brother  
hyng Edward the first made lawfull, whereup-

<sup>29</sup>

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pon a great number of the Cleargie of this Realme were then married, and so yet continue. Yet because there hath grown offence, and some scandal to the Church, by lacke of discrete and sober behaviour in many ministers of the Church, both in choosing of their wives, and in indiscrete luying with them, the remedie whereof is necessary to be sought: It is thought therefore very necessary, that no maner of Priest or Deacon shal hereafter take to his wyfe any maner of woman, without the aduice and allowaunce first had vpon good examination by the Bishop of the same Diocese, and two Iustices of the peace of the same Shyre, dwelling nexte to the place where the same woman hath made her moste abode before her maryage, nor without the good wyll of the parentes of the sayde woman, yf she haue any liuing, or two of the next of her kynnesfolkes, or for lacke of knowledge of suche, of her maister or maistres where she serueth. And before he shalbe contracted in anye place, he shall make a good and certayne prooffe thereof to the minister, or to the congregation assembled for that purpose, whiche shalbe vpon some Holyday where diuers may be present. And yf any shall do otherwyse, that then they shall not be permitted to minister eyther the worde or the Sacramentes of the Church, nor shalbe capable of any Ecclesiasticall benefice. And for the maner of maryages of any Bishops, the same shalbe allowed and approued by the Metropolitane of the Province, and also by suche Commissioners as the

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the Queenes Maiestie shall thereunto appoynt.  
And yf any maister, or Deane, or any head of a  
ny Colledge, shall purpose to marrie, the same  
shall not be allowed but by suche to whom the  
visitation of the same doth properly belong, who  
shall in any wyse provide that the same tende not  
to the hynderaunce of theyr house.

Item, her Maiestie beyng desirous to haue  
the Prelacie and Cleargie of this Realme to be  
had as well in outwarde reuerence, as otherwise  
regarded for the worthynesse of theyr ministeries,  
and thinking it necessary to haue them knowen  
to the people in all places and assemblies, both in  
the Church and without, and thereby to receaue  
the honour and estimation due to the speciall  
messengers and Ministers of Almightye GOD:  
wylleth and commaundeth that all Archbishops  
and Bishops, and all other that be called or ad-  
mytted to preaching or ministry of the Sacra-  
mentes, or that be admittted into anye vocation  
Ecclesiasticall, or into any Societie of learning  
in eyther of the vniuersities, or els where: shall  
be and weare suche seemely habites, garmentes,  
and such square Cappes as were most common-  
lye and orderly receaued in the latter yere of the  
raigne of kyng Edward the first, nor thereby  
meanning to attribute any holynesse or speciall  
worthynesse to the sayde garmentes, but as saint  
Paul wytheth, *Omnia decencie & secundum or-  
dinem sicut I. Cor. 14. cap.*

Of the vestmentes of the Clergy.  
Any one that shal be a Priest or Minister of the Church  
shall use such vestmentes as were used in the last  
yere of the reigne of Edward the first.

# Iniunctions.

**Herisles.** 31 Item, that no man shall wilfully and obstinately defende or maynteyne anye herisles, errors, or false doctrine, contrarie to the sayth of Christe and his holye scripture.

**Charmers** 32 Item, that no persons shall vse charmes, sorcerie, enchainmentes, witchcraftes, soothsaying, or any lyke deuillische deuice, nor shall resorte at any tyme to the same for counsaile or helpe.

**Absence of Common prayer.** 33 Item, that no person shall, neglectyng theyr owne parish Church, resort to any other Church in tyme of Common prayer or preachyng, excepte it be by the occasion of some extraordinarie Sermon in some parish of the same towne.

**Inholders, & alehouses.** 34 Item, that no Inholders, or Alehouse keepers, shall vse to sell meate or drynke in the tyme of common prayer, preachyng, readyng of the Homilies or Scriptures.

**Images in houses.** 35 Item, that no persons hepe in theyr houses any abused images, tables, pictures, payntynges, and other monumentes of fargned miracles, pygmynges, idolatrie, or supersticion.

**Disturbers of Sermons or seruice.** 36 Item, that no man shall willingly let or disturb the preacher in tyme of his Sermon, or let or discourage any Curate or minister to syng or say the divine seruice nor to set forth, nor make or set at the Ministers of such seruice.

**Waste talkers of scripture.** 37 Item, that no man shall take occasion of the holy Scriptures to chafe, or controuersie, nor maynteyne any false doctrine or error, but shall commune of the same when occasion is geuen, reuerently, humbly, and in the feare of God, for his comfort and better vnderstandyng.

Item,

## Iniunctions.

Item, that no man, woman, or chylde, shalbe<sup>35</sup>  
otherwyle occupied in the tyme of the seruice, <sup>Attendauit</sup>  
then in quiete attendaunce to heare, marke, and <sup>to the ser-</sup>  
bnderstande that is read, preached, and mini- <sup>uice.</sup>  
stred.

Item, that euerye schoolemaster and teacher,<sup>39</sup>  
shal teache the Grammer set forth by hyng Hen- <sup>The Gram-</sup>  
rye the eyght of noble memoire, and continued <sup>mer of hyng</sup>  
in the tyme of hyng Edward the first, and none <sup>Henry the</sup>  
other. <sup>eyght.</sup>

Item, that no man shall take vppon hym to<sup>40</sup>  
teache, but suche as shalbe allowed by the Dy- <sup>Allowaunce</sup>  
narie, and founde meeie, aswell for his learning <sup>of Schoole</sup>  
and dexteritie in teaching, as for sober and ho- <sup>masters.</sup>  
nest conuersation, and also for ryght bnderstan-  
dyng of Gods true religion.

Item, that all teachers of children, shall stirre<sup>41</sup>  
and moue them to the loue and due reuerence of <sup>Deutle of</sup>  
Gods true religion, nowe truely set forth by <sup>Schoole-</sup>  
publipue authoritie. <sup>masters.</sup>

Item that they shall accustome theyr schollers<sup>42</sup>  
reuerently to learne suche sentences of Scrip- <sup>Sentences</sup>  
tures, as shalbe most expedient to induce them to <sup>of scripture</sup>  
all godlynesse. <sup>for schollers</sup>

Item, forasmuch as in these latter dayes ma-<sup>43</sup>  
nye haue ben made Priestes, beyng chyl dren, and <sup>Unlearned</sup>  
otherwyle vterly vnlarned, so that they coulde <sup>Priestes.</sup>  
reade to say Mattens and Masse: the Ordina-  
ries shall not admit anye suche to anye cure or spi-  
rituall function.

Item, euery Parson, Vicar, and Curate, shall<sup>44</sup>  
vpon euery Holyday and euery seconde Sunday <sup>The Cate-</sup>  
in chylme.

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in the pere, heare and instruct all the youth of the Parryshe, for halfe an houre at the leasse before Euening prayer, in the ten Commaundements, the Articles of the beleefe, and in the Lordes prayer, and diligently examine them, and teache the Catechisme set forth in the booke of publique prayer.

**45** Item, that the Ordinaries do exhibite vnto our visitours theyr booke, or a true copie of the same, conteynynge the causes why any person was imprysoned, samysed, or put to death, for religion.

**46** Item, that in euery Parryshe, three or foure discrete men whiche tender Gods glozve and his true religion, shalbe appoynted by the Ordinaries, diligently to see that all the Parishioners duely resorte to theyr Church, vppon all Sundayes and Holydayes, and there to continue the whole tyme of the godlye seruice. And all suche as shalbe founde slacke or negligent in resorting to the Church, hauyng no great nor brgent cause of absence, they shall straghtlye call vpon them, and after due monition, yf they amende not, they shall denounce them to the Ordinarie.

**47** Item, that the Churchwardens of euery Parryshe, shall deliuer vnto our visitours the Inuentories of bestmentes, copes, and other ornaments, plate, booke, and specially of Grayles, Couchers, Legendes, Processionalles, Hymnallles, Manuellles, Portuuelles, and such lyke apparteynyng to theyr Church.

Item,



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Item, that weekly vppon Wednesdayes and 48  
Frydayes, not being Holydayes, the Curate at service on  
the accustomed houres of service shall resort to Wednesdayes  
Churche, and cause warning to be geuen to the dayes and  
people by knollyng of a bell, and say the Letanie Frydayes,  
and prayers.

Item, because in diuers Collegiate, and also 49  
some parische Churches, heretofore there hath Continu-  
ben lyuynges appoynted for the mayntenaunce ance of sing-  
of men and chyldren, to vse syngyng in the ing in the  
Churche, by meanes whereof the lawdable sci- Churche.  
ence of musike hath ben had in estimation, and  
preserved in knowledge: the Queenes Maiestie  
neyther meanyng in any wyse the decaye of any  
thyng that myght conveniently tende to the  
vse and continuaunce of the sayde science, ney-  
ther to haue the same in anye part so abused in  
the Churche, that thereby the common prayer  
shoulde be the worse vnderstande of the hearers:  
wylleth and commaundeth, that fyrst no altera-  
tion be made of such assignementes of lyuyng,  
as heretofore hath ben appoynted to the vse of  
syngyng or musike in the Churche, but that the  
same so remayne. And that there be a modest  
and distinct song, so vled in all partes of the com-  
mon prayers in the Churche, that the same  
may be as playnely vnderstanded, as yf it wers  
read without syngyng, and yet neuerthelesse, for  
the comfortyng of suche that delyght in musike, it  
may be permitted that in the begynnyng, or in  
the ende of common prayers, eyther at morning  
or euenyng, there may be song an Venue,

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of suche lyke song, to the prayse of Almyghtie God, in the best sort of melodie and musicke that may be conveniently deuised, hauing respect that the sentence of the Hymne may be vnderstanded and perceaued.

<sup>50</sup> **Agaynst** Item, because in all alterations, and speciall  
**scandulous** lyke in Rites and Ceremonies, there happeneth  
**& infamous** discorde amonges the people, and therupon clam-  
**wordes,** berous wordes and raylynges, whereby charitie  
the knotte of all Christian societie is loosed: the  
Queenes Maiestie being most desirous of all o-  
ther earthlye thynges, that her people shoulde  
lyue in charitie both towarde God and man,  
and therein abounde in good workes, wylleth  
and straghtly commaundeth all maner her sub-  
iectes to forbear all bayne and contentious dis-  
putations in matters of religion, and not to  
vse in despite or rebuke of any person these con-  
tentious wordes, papist, or papistlicall heretike,  
scismaticke, or sacramentarie, or anye suche like  
wordes of reproche. But yf any maner of per-  
son shall deserue the accusation of any such, that  
first he be charitably admonished thereof: and  
if that shall not amende hym, then to denounce  
the offendours to the Ordinarie, or to some  
hygher power hauing authoritie to correct the  
same.

<sup>51</sup> **Agaynst be-** Item, because there is a great abuse in the  
**retical & sedi-** printers of booke, which for couetousnesse cheere-  
**tious booke.** ly regarde not what they print, so they may haue  
gayne, whereby aryleth great disorder by publi-  
cation of vnfrutefull, bayne, and infamous  
bookes

## Injunctions.

booke and papers: the Queenes Maestie com-  
 mende the charge and commaundeth, that no maner  
 of person shall print any manner of booke or paper  
 of whatsoeuer nature, or in what language soe-  
 uer it be, except the same be first licensed by her  
 Maestie by expresse wordes in writing, or by hi-  
 of her priuie counsell: or be perused and licensed  
 by the Archbishops of Canterburie and Dorch-  
 the Bishop of London, the Chancellours of both  
 vniuersities, the Bpshope being Ordinarie, or the  
 Archdeacon also of the place where anye suche  
 shalbe printed, or by two of them, whereof the or-  
 dinarie of the place to be alwayes one. And that  
 the names of suche as shall allowe the same, to be  
 added in the ende of euery suche worke, for a testi-  
 monie of the allowaunce thereof. And because  
 many pamphelletes, playes, and ballettes, be of-  
 tentymes printed, wherein regarde would be had  
 that nothing therein shoulde be eyther hereticall,  
 seditious, or vnseemely for Christian eares: her  
 Maestie likewise commaundeth, that no maner  
 of person shall enterpryse to print anye suche, ex-  
 cept the same be to him licensed by suche her Ma-  
 iesties Commissioners, or three of them, as be ap-  
 pointed in the citie of London, to heare and de-  
 termine diuers causes ecclesiasticall, tending to  
 the execution of certayne statutes, made the last  
 Parliamencie for vniuersitie of order in religion.  
 And yt anye shall sell or vnder anye manner of  
 booke or papers, being not licensed as is aboue  
 sayde: that the same partie shalbe punished by  
 order of the sayde Commissioners, as to the

## Iniunctions.

of the same shalbe thought meete. And touching all other booke of matters of religion or pollicie, or gouernance, that hath ben printed either on this side the seas, or on the other side, because the diuersitie of them is great, and that there needeth good consideration to be had of the particularities thereof: her maiestie referreth the prohibition or permission thereof, to thowse which her sayde Commissioners within the Citie of London shall take and notifie. According to the whiche her Maiestie straghtly commandeth all maner her subiectes, and specially the wardens and company of Stationers, to be obedient.

Provided, that these orders do not extende to any prophane authours and workes in any language, that hath ben heretofore commonly receaued or allowed in any the vniuersities or schooles: but the same may be printed and bled, as by good order they were accustomed.

Reuerence  
at prayers

Item, although Almyghtie God is at all times to be honoured with all maner of reuerence that may be deuised: yet of all other tymes, in tyme of Common prayer the same is mooste to be regarded. Therefore, it is to be necessarily receaued, that in tyme of the Letanie and of all other Collectes and common supplications to Almyghtie God, all maner of people shall deuoutly and humbly kneele vpon theyr knees, and geue earre thereunto. And that whensoever the name of Iesus shalbe in any Lesson, Sermon, or other wyse in the Church pronounced, that due reuerence be made

Honour to  
the name of  
Iesus.

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made of all persons young and olde, with lowly  
nesse of curtesie, and bnequeyring of heades of the  
men bynde, as therunto doth necessarily belong,  
and heretofore hath ben accustomed.

Item, that all ministers and readers of pub-  
lique prayers, Chapiters, and Homilies, shalbe <sup>Curates to</sup>  
charged to reade leysurely, playnely, and distinct- <sup>reade of</sup>  
lye, and also such as are but meane readers, shall <sup>finaly.</sup>  
peruse ouer before once or twyse the Chapiters  
and Homilies, to thintent they may reade to the  
better vnderstandyng of the people, and the more  
encouragement to godlynesse.

An admonition to simple men, decea-  
ued by malicious,



**I**n the Queenes Maiestie being  
informed that in certayne  
places of this Realme, sum-  
dry of her native Subiectes,  
being called to Ecclesiasticall  
ministerie in the Church, be  
by sinister perswasion, & per-  
uerse construction, induced  
to finde some scruple in the fourme of an othe,  
which by an act of the last Parliament is prescri-  
bed to be required of diuers persons, for the recog-  
nition of their allegiaunce to her Maiestie, which  
certaynely neither was ever meant, ne by any  
equitie of wordes or good sence can be thereof ga-  
thered: woulde that all her louyng Subiectes  
should vnderstand, that nothing was, is, or shalbe

## Iniunctions.

ment or intended by the same othe, to haue anye  
other duetie, allegiaunce, or bond required by  
the same othe, then was acknowledged to be due  
to the moſte noble kynges of famous memorie,  
kyng Henry the eyght her Maieſties father, or  
kyng Edward the ſext, her Maieſties brother.

And further her Maieſtie forbiddeth al maner  
her ſubiectes, to geue eare or credite to ſuche per-  
ſone & malitious perſons, whiche moſt ſiniſterly  
and malitiously labour to notiſie to her louyng  
ſubiectes, howe by the wordes of the ſayde othe,  
it may be collected that the kynges or Queenes  
of this Realme, poſſeſſours of the crowne, may  
challenge aucthoritie and power of miniſterie of  
diuine offices in the Church, wherein her ſayde  
ſubiectes be much abuſed by ſuche euyl diſpoſed  
perſons. For certainly her Maieſtie herſelfe  
doth, he ether wyl challenge any other aucthori-  
tie, then that was challenged and lately bleſed by  
the ſayde noble kynges of famous memorie, kyng  
Henry the viii. and kyng Edward the vi. whiche  
is and was of ancient tyme due to the Impe-  
rial crowne of this Realme: that is, vnder God  
to haue the ſoueraintie and rule ouer all maner  
perſons borne within theſe her Realmes, domi-  
nions, and countreys, of what eſtate ether ec-  
cleſiaſtical or temporall to ether they be, ſo as no  
better ſoueraine power ſhall or ought to haue any  
ſuperiouritie ouer them. And yf any perſon that  
hath contracted any other ſenſe of the ſourne  
of the ſayde othe, ſhall accept the ſame othe with  
this interpretation, ſenſe, or meaning, her Ma-  
ieſtie



## Injunctions.

testis is well pleased to except euery such in that behalfe as her good and obedient subjects, and shall acquite them of all manner penalties con- teined in the sayde act, agaynst suche as shall pe- remptorily or obstinately refuse to take the same othe.

For the Tables in the Churches.



Wheras her Ma- tie vnderstandeth that in many and sundry places of the Realme, the altars of the Churches be re- moued, & Tables placed for mini- stration of the ho- ly Sacramente,

according to the fourme of the law therefore provided. And in some other places, the altars be not yet remoued, vpon opinion con- ceined of some other order therein to be taken by her Maities bisshops. In the order whereof, sa- yung for an vniuersitie, there seemeth no mat- ter of great moment, so that the Sacrament be duely and reuerently ministered. For obserua- tion of one vniuersitie through the whole Realme, and for the better imitation of the lawe in that behalfe, it is ordered that no altar be ta- ken downe, but by the licence of the Curate of the

## Iniunctions.

Church, and the Church wardens, or one of them at the least, wherein notorious or disorderly manner to be used; And that the holy Table in euery Church be decently made, and set in the place where the altar stood, and there commonly covered as therto belongeth, and as shalbe appoynted by the visitours, and so to stand, sauing when the Communion of the Sacrament is to be distributed, at which tyme the same shalbe so placed in good sort within the Chancel, as where by the minister may be more conveniently heard of the Communicantes in his prayer and ministracion, and the Communicantes also more conveniently and in more number Communicate with the sayde minister. And after the Communion done, from tyme to tyme the same holy Table to be placed where it stood before.

The sacramentall  
bread.

Item, where also it was in the tyme of King Edward the .vi. used to haue the Sacramentall bread of common fine bread: it is ordered for the more reuerence to be geuen to these holy mysteries beyng the Sacramentes of the body and blood of our Saviour Iesus Christe, that the same Sacramentall bread be made and fourmed playne, without any figure therebpon, of the same finenes and fashion round, though somewhat bigger in compasse and thicknesse, as the usual bread and water heretofore named synging cakes, which served for the use of the priuate Masse.

## Iniunctions.

The fourme of bidding the prayes to be said  
generally in this vniform sort.



Ye shall pray for Christes holy  
Catholique Church, that is  
for the whole congregation  
of Christian people, dispersed  
throughout the whole worlde,  
and specially for the Church  
of Englande and Irelande.

And herein I require you  
most specially to pray for the Queenes most excel-  
lent Maiestie our soueraigne Ladye Elizabeth,  
Queene of Englande, fraunce, and Irelande, de-  
fendour of the fayth, and supreme gouernour of  
this Realme, as well in causes Ecclesiasticall as  
Temporall.

You shall also pray for the ministers of Gods  
holy worde & Sacramentes, as well Archbishops  
and Bishops, as other pastours and Curates.

You shall also pray for the Queenes most ho-  
norable Counsell, and for all the nobilitie of this  
Realme, that all and euery of these in theyr cal-  
lyng, maye serue truly and paynefully, to the  
glorie of God, and edifying of his people, remem-  
bryng the account that they must make.

Also, ye shall pray for the whole commons of  
this Realme, that they may lyue in true fayth  
and feare of God, in humble obedience and bro-  
therly charitie one to another.

Finally, let vs praye god for al those which are  
departed out of this lyfe in the fayth of Christe,

## Inniunctions.

and pray unto God that we may haue grace so to direct our lyfes after the good example, that after this lyfe, we with them may be made partakers of the glorious resurrection, in the lyfe everlasting.

And this done, shewe the holy dayes, and fastyng dayes.

**A**ll whiche and singular Inniunctions, the Queenes Maiestie nunnisheth vnto her clergy, and to all other her louyng subiectes, straghtly charging and commaundyng them to obserue and kepe the same, bypon payne of deprivation, sequestration of frutes and benefices, suspension, excommunication, and suche other coercion, as to Ordinaries or other haupnyng Ecclesiasticall iurisdiction, whow her Maiestie hath appoynted or shall appoynt for the due execution of the same, shalbe seene conuenient: Charging and commaundyng them to see these Inniunctions obserued and kepte of all persons beying vnder the iurisdiction, as they wold be answerable to her maiestie for the contrary: And her highness pleasure is, that every Justice of peace, being required, shall assise the ordinaries, and every of them, for the due execution of the sayde Inniunctions.

**FINIS.**

